





of ten years to his life"—and then reverse the question. Suppose that, instead of gaining ten years, the same period be expended: that it be given up to sleep and inaction; and you will convince them by the simplest rules of arithmetic, what a treasure may be acquired, and what a loss may be sustained.

The following well authenticated anecdote of a young lady, may afford encouragement to some desponding invalids, and stimulate them to one more vigorous and persevering effort. (From a perusal of the *Sermon* referred to, on Redeeming time from Sleep, we are led to wish that it might be published and extensively circulated as a *Tract*.)

"She was reduced to such extreme weakness, as to require assistance in walking across the room; and, imagining so enfeebled a state required a larger portion of sleep, she generally lay eight or nine hours, but in the morning, found herself as relaxed and fatigued as at night, and unable to dress without the relief of two or three times. On reading Wesley's sermon on early rising, she was so perfectly convinced of the propriety of the reasoning, that she rose gradually earlier every morning, till she had lessened the time of sleep to six hours; her strength daily increased, and by persevering in this practice, together with cold bathing and moderate exercise, the disorders which had long afflicted her were removed; and, deeply as she longed for the great mental and bodily advantage of early rising, she only regrets that the habit had not been formed at a much earlier period of her life."

For the benefit of students we quote the following anecdotes of distinguished scholars.

Bishop Burnet, the author of "The History of his own Times," was an habitual early riser. While he was at College, his father used to arouse him to his studies, every morning at four o'clock, and he continued the practice during the remainder of his life. It was to this habit that he was indebted for nearly the whole of the valuable works of Dr. Hooker; who, notwithstanding his various labours, both as a minister and a tutor, has left us many proofs of his talents as an author.

Bishop Jewel regularly rose to study at four. So Thomas Moore usually rose at the same early hour, and yet he remarks in his preface to the *Utopia*, that he completed that work by stealing time from his sleep and his meals; and he appeared to be so well satisfied of the excellence of the habit, that he represents the Utopians as attending public lectures every morning before day-break.

Dr. Parkhurst, the philologist, rose regularly at five in summer and winter, and in the latter season made his own fire. It is recorded of John, Lord Hervey, that in those early hours when all around were hushed to sleep, he seized the opportunity of that quiet as the most favourable season for study, and frequently spent a useful day before others began to enjoy it.

The following is given as Dr. Paley's account of what led him to adopt the resolution of rising uniformly at five o'clock.

"I spent," said he, when conversing with some of his friends, "I spent the first two years of my undergraduate life, not unprofitably. I was constantly in society, where we were not immoral, but still and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bedside and said, 'Paley, I have been thinking what a fool you are. I could do nothing, probably, if I were to try, and can afford the life I lead; you could do every thing, and cannot afford it. I have had no sleep during the whole night, on account of these reflections, and am now come solely to inform you, that, if you persist in your indolence, I must renounce you as a quaker.'"

We make but one quotation more, which is solemnly addressed to such as feel some conviction of past negligence, and some desire to amend.

"Endeavour to impress your mind every night before you go to sleep, with the necessity of rising early on the following morning. Take a cursory review of all the arguments which have been advanced in favour of the propriety of the early rising, which it produces; and the pernicious consequences which result from a contrary line of conduct. Think on the value of the smallest portion of time, the regret occasioned by a resolution of its loss, and the satisfaction experienced by reflections on its improvement;—how consoling the prospect of minutes won! how sad the remembrance of moments thrown away! Anticipate the feelings of a death-bed recurrence to the years that are past; distasteful the views of one who is awakened by the pangs of dissolution, and the prospects of eternity; recall the solemn fact to your mind, that time is talent, in which you must render an exact account, and determine to spend it now: as you would then wish it had been spent. Look back upon the countless hours already lost, and though you cannot redeem them, prove that you are not impatient, by the economical use of those which remain; and accustom yourself to meditate on the probability of your suddenly exchanging moment time, for an eternity which will not be too good to lament its expiration. It is by reflections such as these, that the intellect will continue, and you will soon establish such a regular custom of early rising, that the practice will eventually become habitual, without the necessity of recalling the reasons which led to it."

## THEOLOGICAL SEMINARY.

The Anniversary of the Theological Seminary at Andover was celebrated the present week.

The exercises of the Porter Rhetorical Society, connected with the Seminary, on Tuesday, were as follows:

1. Prayer. 2. Music.
3. Oration.—The peculiar motives which bear upon Christian Preachers in this country, to excite them to discharge Sacred Eloquence. By J. Todd.
4. Poem.—Progress of Liberty from the commencement of the American Revolution. By W. COLTON.
5. Music.
6. Oration.—The necessity of high attainments in Pulpit Eloquence. By Rev. F. WAYLAND.
7. Prayer.

The Exercises of the Senior Class in the Seminary, on Wednesday, were,

1. Method of reasoning in Holy Writ, respecting the character of Melchisedec and of Christ.

2. Do the discrepancies in the narrations of the Evangelists amount to contradictions?

3. Inquiry into the meaning of Romans IX. 1.

4. On the misapplication of texts of Scripture in proof of doctrines in Theology.

5. Explanation of Rev. I. 4.

6. With what views and feelings should the Bible be studied, in order to acquire a right understanding of it.

7. Use and importance of exegetical preaching, and interpretation.

8. Historical view of the science of interpretation.

9. Does the critical study of the Scriptures lead to respecting the essential doctrines of Christianity?

10. The Christian Theology.

11. Proof of St. Paul's inspiration.

12. Scripture doctrine of the Resurrection.

13. Influence of our moral affections on our religious duties.

14. Scripture doctrine of future rewards and punishments.

15. Duty of Christians to make Christ the object of religious worship.

16. On the account of indignation.

## 6. Principal causes of the prevalence of error.

D. FITZ, *Londonderry, N. H.*

7. Influence of our opinions on our affections and practices.

R. C. HAND, *Shoreham, Vt.*

8. Divine origin of Christianity argued from its adaptability to the wants of man.

C. STONE, *Marlborough, N. H.*

9. Is the fourth command of the decalogue obligatory upon Christians, and in what sense?

J. MALTBY, *Northford, Conn.*

## ECCLIASTICAL HISTORY.

1. Comparative utility of civil and ecclesiastical history.

A. FOSTER, *Hillsborough, N. H.*

2. Life and martyrdom of Polycarp.

L. ALDEN, *E. Bridgewater.*

3. Influence of the reign of Constantine on the Christian church.

H. CHAMBERLAIN, *Monkton, Vt.*

4. Influence of the reformation on the character of the age.

W. COLTON, *Hartford, Conn.*

## SACRED RHETORIC.

1. The connexion between the pulpit and pastoral duties.

M. B. CHURCH, *Amherst.*

2. Intellectual discipline. L. FIELD, *Northfield.*

3. The influence of the pulpit.

R. SHAW, *Barnet, Vt.*

4. On the maxim of Augustine, "Love your hearers."

M. G. GROVESON, *Petersham.*

5. The impression of truth on the conscience.

J. LITTLE, *Boscawen, N. H.*

6. On manner in the pulpit.

A. POMEROY, *Granville.*

7. Reciprocal influence of imagination and piety.

L. G. BINGHAM, *Cornwall, Vt.*

8. The sublimity of the preacher's work.

J. TODD, *Guilford, Conn.*

9. The importance of entertaining correct religious opinions; with the Valedictory Addresses.

G. HOWE, *Holmesburg, Pa.*

## ANTI SLAVERY SOCIETY IN MARYLAND.

A Society under this name was formed at a meeting of a number of the citizens of Baltimore, held on the 25th ult. Daniel Raymond, Esq. was elected President.

Dr. Ayres and Paul Allen, Vice Presidents, and Benjamin Lowndes, the Editor of the *Genius of Universal Emancipation*, Corresponding Secretary.

The Constitution of the Society makes it the duty of the members of the Society, to inculcate the doctrine, that "freedom is the natural right of all men, and that every species of involuntary bondage, which is not the consequence of crime, is inconsistent with the true principles of republicanism."

It is contemplated to form a Branch of the Society in every county and neighbourhood in the State, where a sufficient number of persons can be found to associate for the purpose; and each branch is to send a delegate annually to a convention to be held in Baltimore, to be called "The Annual Convention of the Anti-Slavery Society of Maryland."

The business of the branches, "will principally consist in an investigation of the state of slavery in the particular sections of country where they may be elected; in calling the attention of the citizens to the subject, generally; in devising means to effect its total abolition, &c. &c. Public orations will be delivered, at stated times; addresses to the religious societies, and the people at large, will be published; the propriety of making legislators of interested slave holders, will be examined and discussed; memorials, petitions, and remonstrances will be directed to the national and state legislatures; and, in short, such measures will be adopted as may seem best calculated to awaken the public mind, and induce the people to think and to reflect upon the inconsistency, the injustice, and the danger of tolerating the system of individual oppression in this republic."

At a meeting of the Society on the 7th inst., the following preamble and resolutions were submitted by Daniel Raymond, Esq. and after discussion, unanimously adopted:

Whereas, the system of negro slavery, which exists in Maryland, is inconsistent with our republican institutions, incompatible with the Christian religion, derogatory to the honour of the State; and whereas, the existing laws of the slave states, the evils of slavery, instead of diminishing, are most rapidly increasing.—Therefore,

Resolved, 1st. That in the opinion of this Society, the Legislature of Maryland ought to adopt more efficient measures than any hitherto adopted for the purpose of extirpating slavery from the State.

Resolved, 2d. That we conceive the only practical means of removing slavery from the State is by the passage of a law, fixing the date, after which all persons born in the State shall be free without regard to colour.

Resolved, 3d. That this Society will use its influence to procure the passage of such a law.

Resolved, 4th. That the non-slaveholders in the State of Maryland, and others who are desirous of eradicating slavery from the State, be requested to unite with us in the use of all legal and constitutional measures for the purpose of procuring the passage of such a law.

Resolved, 5th. That we will use our influence to promote the election of Delegates to the Legislature, from the city of Baltimore, who are favourable to the passage of such a law.

Resolved, 6th. That a committee of three members be appointed to ascertain whether any, and if any, of the candidates for the Legislature from the city, will vote for a law, fixing a date, after which all persons born in the State shall be free, and report to the next stated meeting.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury for August.

Monthly Concert in Rev. John M. Putnam's Society, Ashby, Mass. \$6 00

Baptist Society, Townsend, Mass. 19 00

Female do. do. 13 75

Female Village Reading Society, North Parish, Danvers, 3 pr. socks. 4 35

Female Monthly Prayer Meeting, do. do. 10 00

Female Ch. Soc. Society, Wrentham, Mass. 10 00

Isaac Warren, Esq. Charlestown, Mass. 4 00

Friend, Hillsboro' Co. N. H. 60 00

Friend, Richmond, Virginia, by J. Evans, 30 00

Friend, Duxbury, Mass. 30 00

Female Praying Society, Sutton, Mass. bundle clothing, value \$6, 50, and cash, 4 31

Oaleb Wakefield, Reading, Mass. by Rev. J. Read, 10 00

In a letter, signed for the Education Soc. 10 00

B. F. Keyes, West Boylston, Mass. a thank-offering, 2 00

Robert Blake, Wrentham, Mass. 20 00

Life Membership.

Rev. Jacob Cummings, Stratham, N. H. from a member of his Society, 40 00

A. P. CLEVELAND, Treasurer, } No. 6, Water Street. } 233 41

## Education of the Deaf and Dumb in Kentucky.

—This institution is established at Danville, and is represented as in a very flourishing condition. The number of pupils has increased so fast during the past year, that the Directors have found it necessary to send a young man to one of the northern institutions to perfect himself in that ingenious and difficult system of instruction. There are at present thirty-six pupils in the institution, and the whole number in the state is supposed to be about five hundred. More than 1000 dollars have been received in private donations, and the balance on hand at the end of the year, was 2,415 dollars.—D. Ad.

## African Churches.—Two Ecclesiastical Societies of coloured people are about to be formed in the town of New-Haven, Ct. One is to be a Protestant Episcopal Society, and the other, under the name of the Union Society, is to embrace the Congregationalists, and a few of other sects not Episcopal. The old Methodist house of worship is to be occupied by the latter, and for the former a place yet remains to be provided.

## The Female Missionary Society, in Whiting, Vt.

have made up a box of clothing, &c. value \$28, for the Carey Station. The Society is composed of Congregationalists and Baptists, and contributes alternately to the American Board and Baptist Board.

## REVIVAL IN BLANDFORD, MASS.

A revival of religion has recently commenced in the Rev. Dorus Clark's parish in Blandford, and between 30 and 40 indulge the tremendous hope of having experienced that entire transformation of heart which is indispensable to salvation. The work has been gradual and silent in its operations; characteristics, which promise the more happy and permanent results. Its present appearance shows that it is still progressive.

## ORDINATION OF MISSIONARIES.

Last evening, in the Old South Church, in this city, an Ecclesiastical Council, convened at the request of the *United Domestic Missionary Society of N. York*, proceeded to the Ordination of Messrs. AUGUSTUS POMEROY, LUTHER G. BINGHAM, LUCIUS ALDEN & JOHN M. ELLIS, (from the Theological Seminary at Andover) as Missionaries to the Western States. The Introductory Prayer was offered by Rev. E. Cornelius of Salem; Sermon by Rev. M. Bruen, of N. York, from I. Cor. i. 1, "Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God;" Consecrating Prayer by Rev. B. Emerson, of Salem; Charge by Rev. S. H. Cox, D. D. of N. York; Right Hand of Fellowship by Rev. J. Edwards of Andover; Concluding Prayer by Rev. W. Fay, of Charlestown.

Ordinations and Installations in the Salem (Indiana) Presbytery.—March 5th, at Indianapolis, Mr. GEORGE BUSH was ordained and installed pastor of the church in that place. The Rev. John F. Crow presided and gave the charge to the pastor, and Rev. Isaac Reed gave the charge to the people.—April 15th, Mr. BARNARD R. HALL was ordained at Bloomington, and installed pastor of the church in that place. Rev. Isaac Reed preached the sermon; Rev. Wm. W. Martin presided and gave the charge to the pastor, and Rev. John M. Dickey gave the charge to the people.—June 4th, at Charlestown, Mr. ALEXANDER WILLIAMSON was ordained as an Evangelist; Rev. Wm. W. Martin preached the sermon, and Rev. John M. Dickey presided and gave the charge.—June 25th, at Bethlehem Meeting-house in Washington Co., Mr. TILLY H. BROWN was ordained and installed pastor of the united churches of Bethlehem and Blue River. Rev. Isaac Reed preached the sermon, and Rev. Wm. W. Martin presided and gave the charge to the pastor and people.—August 5th, at Vincennes, Mr. STEPHEN BLISS was ordained as an Evangelist, and at the same time, the Rev. SAMUEL T. SCOTT was installed pastor of the church at that place. Rev. John M. Dickey preached the sermon, and Rev. Isaac Reed presided and gave the charge to the Evangelist; also to the pastor and people. [Communicated.]

Rev. DANIEL LANCASTER, was ordained as Pastor of the First Congregational Church and Society in Gilmanston, on Wednesday, 21st inst. Introductory Prayer, by Rev. Abraham Bodwell, of Sanbornton; Sermon by Rev. Phineas Cooke, of Acworth, from I. Kings, xix. 9, "What doest thou here, Elijah?" Consecrating Prayer, by Rev. Josiah Prentice, of Northwood; Charge, by Rev. Luke A. Spofford, late Pastor of the Church; Right Hand of Fellowship, by Rev. Abijah Cross, of Salisbury; Address to the Church and Congregation, by Rev. Enos George, of Barnstead; Concluding Prayer, by Rev. Liba Conant, of Northfield.

On the 24th of August, HENRY WIGHTMAN, of Lansbury, was set apart to the Gospel Ministry, by solemn ordination as an evangelist at that place.

On the 8th Aug. the Rev. JOHN S. WILSON, was installed Pastor of the Church at Fairview, Geo. by the Presbytery of Hopewell.

The sum collected on Friday afternoon, in Chuncy Place Church, in aid of the Funds of the Female Asylum, was \$204.

A new Religious Set.—A new Set of Christians, called Saboteurs, have lately arisen, and made converts in Lancashire, Eng. They dress in a peculiar manner, on the 7th day, or the Sabbath, of the creation, and the fourth commandment as imperative on the human race, and particularly on true believers in the Sacred Scriptures; and as such they assert that there exists no authority either in the Old or New-Testament for changing the Sabbath from Saturday, the seventh day, to Sunday, the first day of the week; because Christ came to fulfill the commandments, and not to break them. This sect is already so numerous in one district, that much inconvenience was lately felt on a market day, kept on Saturday, or seventh day, from the number of persons who refused to open their shops, or pursue their usual occupations.—*Manchester paper.*

## POLITICAL & OCCASIONAL.

From France.—By the ship Howard, at N. York, from Havre, Paris Papers to Aug. 17, were received.

The most interesting fact in the opening of the French ports to ships from "Colombia, and other Independent Countries," provided they shall not hoist their own flags.

At Havre immediately after the receipt of the Haytian news, an advance of 10,000 francs was offered on the price of two small vessels, purchased the day previous, to send to Hayti.

The French government have appointed professors of hydrography for the instruction of navigation, and two examiners, who are to visit all the principal ports of the kingdom once a year, for the examination of those who design to enter the merchant service as Captains; and in future none will be permitted to navigate merchant vessels without their certificates.

A number of the friends of God Lafayette, have subscribed for the purpose of offering a gold medal of the value of 1000fr. for the best verses upon the voyage of that officer to America, his tour there, and his return home.

Between the 8th of June and the 12th, the number of Greeks, men, women, and children, in the Peloponnesus, sacrificed by the Turkish troops, amount to 5000. A host of the miscreants are occupied in selling their heads, for the purpose of sending them to Constantinople.

The Turks are said to have burnt a Roman Catholic Priest to death because he refused to discover where the silver vessels of his Church were deposited.—Abraham Pacha is said to have put to death a priest and 17 Christian officers.

A Swiss Journal states, that the King of Sardinia has issued an ordinance, prohibiting reading and writing to be taught to any one who has not property to the amount of 1500fr.

We learn from St. Petersburg, that in consequence of the Jews occupying themselves exclusively in smuggling, orders have just been given to them to remove to the distance of 50 werstes from the frontiers.

The plague is said to have broken out in Alexandria, Egypt, with greater violence than was ever known.

Spain.—At Malaga, the militia and royalist volunteers have had several conflicts, in which many were killed and wounded.

The party in favour of Charles V. in Spain, appears to increase.

The troops intended for the expedition to Havana, are constantly confined to the barracks at Ferrol, their discontent increasing daily. Letters state that the officers do not conceal their fears of embarking with them, as they are apprehensive of a mutiny on the passage.

## CAUSE OF THE GREEKS IN FRANCE.

Subscriptions in favour of the Greeks are going on in every part of France. The young men show the greatest zeal. All the law students subscribe, even in towns where the Ultra have the greatest influence, as Aix, Toulouse, &c. The medical students, and the youth engaged in trade, follow the same example. Even the establishments for educating Government agents have subscribed. But the subscription which has given most offence to the Ministry is that of the Polytechnic School—the pupils of which received a severe reprimand. It has not however, been thought advisable to punish them, and they have been informed that for this time they will be pardoned.

## NEW-YORK, Sept. 17.—THE BURMAN WAR.

Capture of Arracan.—Our advices from India, via England; are to the 13th March, at which time it was known at Calcutta that all the invading armies in the Burman territories were on the advance. On the 16th Feb. the Burman army marched;—Sir Archibald Campbell broke up the encampment under a salute of 17 guns, and the greater part of the troops under General Colton, proceeded towards Donabue, where they were to be joined by Sir Archibald on the 19th, when the whole would march upon Rume, a large town in the interior, and in the direct route for the Burman Capital. The army upon the north-eastern frontier, was cutting its way through the jungles towards Munnipore; and the centre army, under General Morrison, was advancing from Chittagong for the conquest of Arracan, which would place the British army in the heart of the Burman empire. By the arrival of the ship *Two Brothers* direct from Calcutta, news has been received up to the 19th of April, and we learn verbally, that success has crowned the efforts of General Morrison's army, by the capture of the city of Arracan, the capital of the province of that name; which fell we believe by a coup de main, on the first of April. This important event has diffused great joy throughout India.

LONDON CANAL COMPANY.—The Grand Ship Canal Company is organized and going into operation in London, with the immense capital of four millions sterling. (\$17,777,777.) Its object is to construct a canal through which ships of the line may pass from Portsmouth to London without exposure to the delays and danger of the sea navigation around the Forelands, &c. Another company, with a capital of 1,750,000l. is incorporated for the construction of harbours and a ship canal, of 15 feet depth, by 90 in width, and 44 miles long, from Seaton Bay in the English Channel, to Biscaya Bay, in the West of Ireland;—considered as a highly advantageous and beneficial work. The Steam Navigation Company, for Atlantic and South American Voyages, is also progressing. They propose to send a boat from the Thames to Halifax and New-York, once a fortnight, to perform the voyage with certainty, and within two thirds of the usual time. Packets will also sail regularly to the West Indies and South America.

MEXICO.—It is stated by an arrival at Philadelphia, that the castle of St. Juan de Ulloa, commenced firing on the town of Vera Cruz, on the 19th Aug. in consequence of a deception that had been played on them by the Mexican brig of war Victoria. She having captured by stratagem one of the gunboats belonging to the castle, and a boat with several officers on board, she having made her appearance off the castle, under French colours, the town did not return the fire until the 20th Aug. in order to give the inhabitants time to leave—but on the evening of the 20th, there was a most tremendous fire kept up on both sides.

Earthquake at Guadaloupe.—From a letter received in Philadelphia, dated Aug. 10th, it appears that Guadaloupe has suffered greatly from an earthquake. The writer says, "As I informed you above, Guadaloupe has suffered much, particularly Basse-Terre. During the hurricane, an ancient volcano, which has for many years been tranquil, and which is very near the town, burst forth again, and occasioned a terrible earthquake. The Government House, the Barracks, the Hospital, the Church of St. Francis, and numerous houses were thrown down & many persons buried under the ruins. The roof of the Church, under which a great number of people had assembled through terror, fell in and crushed all who were present. The Apostolic prefect, his Grand Vicar, and other priests who were there, were crushed at the foot of the high Altar. The number of victims is not yet known, but it is supposed to be from 600 to 800—the whole presents a scene of desolation."

A frightful accident happened at Ripault, near Tours, on the 9th of August. One of the workshops attached to the Powder Mills blew up with a tremendous explosion, and killed twelve men who had just entered. The report was heard at six leagues distance, and the concussion was so great as to start the windows and break many of the houses at Tours, nine miles distant. There were three thousand pounds of powder in the shop. A number of houses in the neighbourhood were so much injured as to render them unfit to live in.

## GENERAL SUMMARY.

### "CITY OF ARARAT"

The ceremony of consecrating the foundation Stone of the new Hebrew city of Ararat, to be erected on Grand Isle, took place at Buffalo, the 15th inst. in consequence of the difficulty of furnishing conveyance to the Island of the numbers which attended on this novel occasion.—Major NOAH, Editor of the *New-York National Advocate*, presided at the ceremony. The procession, civil, masonic and military, was to the Episcopal Church, where on the communion table, lay the Corner Stone of the Foundation; bearing an inscription in Hebrew, of which the following is a translation:

"Hear O Israel, the Lord is our God. The Lord is ONE." Ararat, the Hebrew refuge, founded by Mordecai Manuel Noah, in the month of Tisri, 5585, corresponding with September, 1825, and the 50th year of American Independence.

Vases bearing the consecrating corn, wine, and oil, were placed on the stone. The ceremonies then commenced.—The Rev. Mr. SEARL, of the Church, officiating. Mr. NOAH then pronounced a discourse; & Proclamation was then made, with the following formula:—"THEREFORE I, MORDECAI MANUEL NOAH, Citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, High Sheriff of New-York, Counsellor at Law, and by the grace of God Governor and Judge of Israel, have issued this my proclamation."

This proclamation contains the following description:—"The desired spot in the State of New-York, to which I hereby invite my beloved people throughout the world, in common with those of every religious denomination, is called GRAND ISLAND, and on which I shall lay the foundation of a City of Refuge to be called ARARAT."

"Grand Island in the Niagara river, is bounded by Ontario on the north, and Erie on the south, and within a few miles of each of those great commercial lakes. The island is nearly twelve miles in length, and varying from 3 to 7 miles in breadth, and contains upwards of 17,000 acres of remarkably rich and fertile land. Lake Erie is about 270 miles in length, and borders on the States of New-York, Pennsylvania, and Ohio; and westerly by the possessions of our friends and neighbours, the British subjects of Upper Canada. This splendid lake unites itself by means of navigable rivers, with lakes St. Clair, Huron, Michigan, and Superior, embracing a lake shore of nearly 3000 miles; and by short canals, those vast sheets of water, will be connected with the Illinois and Mississippi rivers, thereby establishing a great and invaluable trade to New-Orleans and the Gulf of Mexico. Lake Ontario to the north is 190 miles in length; and empties into the St. Lawrence, which passing through the Province of Lower Canada, carries the commerce of Quebec and Montreal into the Atlantic Ocean."

The "Judge," then, in his Proclamation, proceeds to "revive, renew, and establish the government of the Jews," under the protection of the United States.—To enjoin on all the Rabbins to give circulation to his proclamation;—to order a census of the Jews to be taken; to command that the Jews observe a strict neutrality in the present war between the Turks and Greeks; and that they pay the annual gifts to the Holy City;—to abolish polygamy and regulate marriages; to levy an annual poll-tax of three shekels of silver on all the Jews throughout the world; to appoint as Commissioners, a number of the Grand and other Rabbis of Europe (naming them)—to order that the 7th of

## POETRY.

For the Recorder & Telegraph.  
THE WANDERER.

It is a glorious eve—the sea  
Beneath the moon is glowing;  
And o'er its gently-heaving breast  
Soft is the night-wind blowing.  
Love's spirit is abroad from Heaven;  
And earth's cold regions take  
The hues of brighter spheres:—Alas!  
No forms of beauty wake  
My sorrowing soul to joy.—The stars,  
In Heaven's blue concave met,  
Shine not upon my spirit:—there  
Hope's last pale star has set  
And all is darkness.—Though the winds  
Upon the trees are panting,  
And sweetly o'er the silent lake  
Their evening music chanting;  
Oh! I feel each-dying fall,  
I feel the tear-drop gushing,  
And pensive memories o'er my soul  
In one wild torrent rushing!  
Oh, oft upon my native hills—  
Ere youth's bright dream was shaded,  
And memory had become the tomb  
Of hopes forever faded—  
As now, I heard the evening winds  
The chords of music waking;  
As now, I heard—Oh, cease those tones!  
My heart—my heart is breaking!  
'Tis midnight—and the falling dews  
Are chill upon my breast—  
Why am I here!—The moon's last beam  
Is trembling in the west—  
And see!—'tis faded—Ye deep shades,  
O'er the far ocean sweeping  
In billowy darkness!—ye are dear  
To the pale mourner, weeping  
O'er life's last blight. I feel your power.  
My spirit, far receding  
From all that's beautiful, would blend  
With yours forever—bleeding  
In deep ecstacy—I am one,  
Whom men love not—No more,  
Oh never more will love's soft dews  
Come down in freshness o'er  
The desert of my bosom—Grief  
Deep in my breast is dwelling,  
And, from my heart of hearts, the tear  
Of blighted hope is welling  
In all its bitterness.—Oh God!  
Why is it thus?

Peace! peace!

My rebel spirit!—Take the wing  
Of Heavenly hope, and cease  
This agonizing conflict!—Why  
Pine thus in darkness? Spurning  
Earth and her cares, pierce yon blue vault,  
With night's deep glories burning,  
And seek thy God!

Peace! Oh my soul!

Though life's dark cloud is rending  
In one red flash—go, seek thy home  
Where purer skies are bending  
Above a happier world!—Go, go  
Where love and joy are springing  
From their eternal fount—and hope  
Toward Heaven's bright throne is winging  
Its ceaseless journey.

Though awhile

The burning hands of hate  
Must wring my heart—though yet awhile  
Life, dark and desolate,  
Must claim me here—Oh, let me bear  
Life's ills without repining;  
And calmly pass, like yon light cloud  
On Heaven's far breast reclining!

H. PERKINS.

## MISCELLANY.

For the Recorder & Telegraph.  
SLAVERY.—NO. I.

MESSRS. EDITORS.—Permit a Southern man who is a subscriber and constant reader of your very valuable paper, to throw in a word or two on the subject, which a writer under the signature of *Vigornius* has been discussing, in 6 numbers, and to which another writer, under the signature of *A. Carolina*, has taken exception. To give you my own views in full on this interesting topic would require a space in your columns at least as large as has been occupied by the former of your correspondents, and it is not impossible, that if I can command sufficient leisure, I may yet have to crave the indulgence of your readers for occupying so much of their attention.

The topic in question is certainly assuming more and more moment and magnitude, as well from the existing and in some respects continually progressing, state of the world, as from recent important occurrences in our own country.

I take it for granted, Messrs. Editors, that *Vigornius* and the writers on slavery in the *Christian Spectator*, are actuated by pure and upright motives in their strictures on this, as well as on every other matter, which they discuss. The general character of both works, their tendency, and the objects they aim at, justify me in this conclusion. I feel equal satisfaction in believing, that *A. Carolina* has right feelings in the remarks he has made, and in the exceptions he has taken. For if I do not misunderstand him, he admits, certainly he does not deny, the correctness of the main positions taken by the writers on whom he animadverted; that, viewing slavery in the abstract, their views harmonize; but that in the character of it, as it exists in the United States, the degree of guilt involved in it, and the means of ridding ourselves of it, the difference of opinion chiefly, if not exclusively, consists.

I am firm in the conviction, and happy in being able to cherish such a conviction, that, whatever differences of opinion and of feeling may exist between Northern and Southern politicians and worldlings, Northern and Southern Christians almost entirely accord in sentiment; or if they do not, that a fair and candid and thorough mutual discussion would in a little time bring them into a harmonious state of thinking and feeling on this subject.

Under this impression, I have more than once very deeply regretted, that, mixed with or interspersed among many valuable remarks and accurate reasonings in the essays of some of the best religious papers at the North, there should have appeared from time to time so much of misrepresentation as to facts, and of exaggeration, where the facts themselves were

on the whole true, as to have excited disgust in some of the best people at the South, and to have disqualified them for looking into the subject as calmly, and discussing it as thoroughly, as they otherwise might, and I believe, would have done. This mis-statement or exaggeration of facts and reflection on character by some good men at the North, has excited at the South much of a correspondent spirit, and induced good men there to "speak unadvisedly with their lips," in reference to their Northern brethren.

If Northern writers really design in their remarks and reasonings on the subject of slavery, to favour the cause of emancipation, or to meliorate the condition of the blacks until they are emancipated, they ought to be sensible, that they can do neither without Southern co-operation; or if they succeed at all in either respect, it must be by much slower degrees and a more tedious process. But let them write and act discreetly, (with this qualification I care not then how vigorously,) let them take care to be rather below than beyond the truth in their statements of the treatment the blacks receive; let them give us full credit for the amount and number of their privileges, &c.; and they will carry along with them, many Southern hearts and hands, the former of which will grow cold, and the latter hang idly down, when a different course is pursued. I have been more than once grieved and offended to see in Northern journals instances of severe treatment of slaves, that are of rare occurrence; and that excite nearly, if not quite as much, abhorrence at the South as at the North, exhibited in such a manner as to produce the impression, that these are only specimens of what is common. As Americans, we have often complained of the injustice done us in books of travels, written by foreigners, who have had a transient residence among us, and who, for want of time, industry, care or impartiality, have flagrantly misrepresented the American people. Equal reason have the inhabitants of the region I reside in, to complain of the injustice done us by our Northern brethren. And however good may be their motives, which I do not wish to be so uncharitable as to impeach, the effect has been most inauspicious on the only people who have it in their power to remedy real grievances, which may be complained of, but from whom the disposition to do so when it exists is taken away by this ungenerous treatment. And while we have been charged as a community with sins, the guilt of which belongs to individuals, there is an apparent reluctance to admit statements of the good, which many are doing or attempting to do.

There is, I am aware, much difference in different slave states, and even in different parts of the same state, as to the number and kind and degrees of hardships, which the slaves labour under on the one hand, and the nature, extent and variety of their privileges on the other. But when a Northern pen undertakes to inflict castigation on a Southern culprit, it is important, as far as it can be done, that the reader should know where that culprit is. Otherwise, we Southerners, whose blood imbues much of the caloric belonging to our climate, become as combustible, that the fire is with difficulty extinguished, and abandoning "our arguments," whether we have "exhausted" them or not, we conclude to "stand by our arms." If Virginia, for example, has done something either by her legislature or her people, which ought not to be done, and she is corrected for it, either by "the scourge of the tongue or pen," unless she is very definitely specified, as meant, Carolina or Georgia will write under the stroke. I remember an occurrence that took place a few years since, when the Panoplist was living. Virginia had passed some abominable act, the design of which (if I recollect right; if I am wrong, I wish to be set right,) was to suppress Sabbath Schools, and to prevent the religious instruction of the blacks. Some strong and able hand undertook to administer the discipline of powerful argument to her back; but the lash of his whip was so long that it reached several hundred miles farther, than perhaps he who handled it, intended; at all events farther than the immediate and original occasion required, and many Carolinians cried out, "he is scourging us, and we do not deserve it; for we have not committed the alleged fault." In plain language, the author passed from the immediate occurrence which put his pen in motion, to a discussion of the evils of slavery in general, its deteriorating tendency, &c. and some of his readers in a different part of the country from that in which the principal evil complained of existed, applied the whole of his remarks, from first to last, to themselves, and cried out, "he means us." I trust therefore, that for the general good, whenever it can be done, writers will localize (if I may so speak) their remarks more than they sometimes do.

Slavery exhibits a very different aspect in different slave-holding States, or different parts of the same State, according to the circumstances in which it exists, or by which it is surrounded. Where there is a powerful religious influence existing, and gospel institutions exist in all their strength and vigor, many a son of Belial, who would, if he could, rival the barbarity of the monster that tears the children of Africa from their own shores, has "a bridle put into his mouth, and a hook in his jaws" by the predominant influence of public opinion. He dare not act out the wickedness of his heart; it would be as unpopular in the eyes of his neighbour, as it is detestable in the view of his God. And if Christian influence is considerable in a community, it will be imparted to those who legislate for them and by their appointment. The laws therefore of different slave holding states will savour of cruelty or of kindness to those that are in bondage, just in proportion to the strength of Christian influence in the community. Hence, while some legislatures have passed penal laws against instructing the blacks to read, and some, if I mistake not, even against their religious instruction, others have left the community free and unfettered on that important subject. While Virginia has been rigorous, (and let me add rigorously sinful) in her restrictions here, South Carolina has opposed no obstacle in the way of a good man's conscience in the duty of instructing his slaves. And it is too late in the day to attempt it now.

While on this topic, Messrs. Editors, permit me to dissent from a position, which northern writers on slavery seem to have assumed, as possessing the certainty of a maxim. The amount of it is, that the legislative acts of any State are a fair criterion, by which to judge of the opinions, the spirit and the feelings of the people. This sentiment cannot be admitted without, in many cases, very much qualification. Many laws, severe in their aspect, owe their origin to certain emergencies, which produce great excitement at the time. Such laws, tho' remaining on our statute books, become obsolete in fact afterwards, and pass away with the occasion that gave rise to them. What would be thought of the character of South Carolina for example, if we judged of it by an existing law which enacts, that all assemblages of blacks for religious worship are unlawful, unless a majority of whites are present. Such a law in its letter puts our slaves under the ban of the empire, as to all social worship among themselves, as effectually, as though they were under the thumb of his holiness at Rome. But the intention of the law was to counteract intermeddled schemes, which have almost always been engendered and cherished at meetings professedly religious. The object of the law therefore is completely gained, and the spirit of it complied with, if three or four white persons, possessing the confidence of the community, are found in an assembly of 2 or 300 slaves. Such is the language of fact now, even in that state, which has so recently been agitated with apprehensions of an insurrection. I must maintain therefore, that it is an untenable position, to say that in all instances, the laws of a state, or nation, are a certain index to its spirit and character.

I have much to say on the topic I have taken up, and I want to say it all, if I can find time and health for the purpose. Much that I say, will probably be condemned at the South; and much perhaps at the North. But wishing to divest myself of all influences either of hope or fear, approbation or disapprobation, whether by Southerners, among whom I dwell and among whom my attachments and affections, interests and connections lie, or by Northerners, many of whom are deservedly dear to me, it is my desire to speak plain, unvarnished truth. My inquiries are touching these two points principally, Is slavery lawful or unlawful; and if lawful, under what circumstances; that is the first question. The 2d is, if unlawful slavery exist in any community, what is the duty of a person who resides in such community, both his duty as an individual, for the guidance of his own conscience, and his duty as a member of the community whom he is bound to influence by all means in his power, to do what is right? The only principles, upon which I consider that this subject can be treated fairly, are those contained in the scriptures and (to an American,) those contained in the Declaration of Independence and the Constitution of the United States. To whatever conclusion such an inquiry logically and legitimately leads, I would attach the motto, "Fiat justitia: ruat cælum."

## DECLARATION OF STATE OF FEMALES IN THE EAST.

In this happy land, we are not sufficiently sensible of the great privileges which we enjoy. Many ladies are not aware of the great advantages which females especially, derive from the blessed light of the gospel—from its tendency to soften the manners of men and influence their conduct towards women. It is necessary to have seen females in all classes of society in heathen countries, in order to understand fully how much their situation differs from that of those of the sex who have the privilege of living under the benign influence of the principles of Christianity. I have seen women in Egypt, in Arabia, and in India. Their situation is nearly the same in all these countries. In Alexandria, I have known a Turk, at mid-day, in the open street, and in the presence of many British soldiers, cut off a woman's head for no other reason, than because he saw her without a veil, and that her person was not concealed in a kind of sack which they are expected to wear out of doors. At Grand Cairo, I have seen a man on the point of shooting several women, for no other reason than looking out of a window at some officers who were passing by. In India, the rich and powerful not unfrequently punish the females of their families by causing them to be thrown in a sack, and thrown at night into a river or a well. I have seen a rich Hindoo who was known to have destroyed several women in this manner; and when the magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose, in a court of justice, that they had died a natural death. I have seen taken out of large wells several human skeletons, the remains of murdered heathens; and I wish it to be understood, that what I relate are facts which have come under my own personal observation. I would ask then, what it is which occasions females to be treated as our best and dearest friends—given by a gracious and merciful God to soothe our cares, and sweeten our homes, and cheer our way in this earthly pilgrimage, while the Mahomedan denies them a soul; and the Hindoo considers them as but a little removed above his domestic animals, and formed to administer to his pleasures and convenience. It is only when the blessed light of the gospel shines forth, that every one is restored to the station in life designed by the Almighty Creator, and woman becomes a help meet for man.—Col. Phipps's Speech at the Anniversary of the Church Missionary Society.

## LIFE AND DEATH OF AN INFIDEL.

The personal career of Thomas Paine was marked by hateful vices and habits which were noxious and are proverbially the strongest evidence. He made a bad husband; he brought with him to America the wife and children of the man with whom he lodged at Paris, and seemed to have converted the former into his mistress and maltreated them all; he violated his duty and was ignominiously dismissed, as an exciseman in England and a public officer in the United States; he laboured to evade the payment of his debts, even the most sacred, after he had the means of discharging them; he appeared to be wholly wanting in gratitude to his benefactors; he did not scruple to make false representations, when such might promote his private interests; he exhibited for many years the spectacle of an abandoned, squalid old, grovelling in the lowest and coarsest fellowship; he devoted much of his life, to the purpose of overthrowing all revealed Religion, and we think, made by his writings on the subject, more wretched unbelievers than any other author; his book, the *Age of Reason*, was especially adapted and was chiefly served to pervert those classes of society that stand most in need of the restraints and consolations of Christianity.

Eye-witnesses entirely credible, have borne circumstantial testimony to his demerous and condition in his last days; and their reports constitute a picture and a lesson scarcely less awful than any of the kind which the death bed has ever afforded. We do not remember to have read or heard of a case that more forcibly exemplified the truth of Warburton's fine remark: "Humanity is but a poor thing at best, but in certain situations is capable of becoming so wretched,

that, let proud Philosophy say what it will, it is not to be endured without the aids and hopes of Religion." Paine's bodily situation, produced by uncleanness and disease, was such that we cannot venture to repeat the description of it which his physician has drawn. That respectable individual, Dr. Manley, of New-York—has recorded also, details illustrative of the state of his mind, some of which we shall proceed to transcribe.

"I recollect being with him at night, watching; he was very apprehensive of a speedy dissolution and suffered great distress of mind and perhaps of body (as he was waiting the event of an application to the Society of Friends for permission that his corpse might be deposited in their grave ground, and had reason to believe that the request might be refused) when he remarked in these words: 'I think I can say what they make Jesus Christ say—My God, my God, why hast thou forsaken me.' During the latter part of his life, he would not be left alone night nor day; he not only required to have some person with him, but he must see that some one was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holla, until some person came to him; when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast; although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect that Thomas Paine was author of the *Age of Reason*. He would call out during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, &c.' repeating the same expressions in a tone of voice that alarmed the house. During the whole course of his illness, his petulance, vanity and self-will were excessive."

Dr. Manley took occasion, two or three days before his demise, to ask him emphatically, whether he believed or wished to believe that Jesus Christ was the Son of God. After a pause of some minutes, he answered, "I have no wish to believe on that subject." His Will is dated the 18th January, 1809, and begins thus, "The last will and testament, of me, the subscriber, Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other, nor believe in any other."

Nat. Journal.

## CHINESE HELL.

Among the Chinese, the anticipations of death are distressing. Their imagination has invented no fewer than Ten Hells: one consists of hills stuck full of knives; another, of an iron boiler filled with scalding water; a third, is a hell of cold ice; in another, the punishment is pulling out the tongue of those that tell lies; another is a hell of poisonous serpents; in another, the victim is drawn into pieces; another is a hell of blackness and darkness, and you may hear them praying—one, "May I not fall into the hell of swords!" and others, into this place or that place of torment. I bring this forward to show that they are crying out, *What shall I do to be saved?* And since Christians know the right way of salvation, and the Most High God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christ may say, I ask any one who professes the least regard to Christ, whether he can refuse to say, "Except yourselves to the utmost to carry the gospel to every human creature."—Rev. Dr. Morrison—at the Wesleyan Anniv.

## JEMIMA WILKINSON AND AN INDIAN.

The high claims of Jemima Wilkinson (that Christ descended the second time and dwelt in her) are generally known. A few years past a religious Indian paid her a visit with intention to find out wherein her great strength lay. After discoursing with her some time in English, he changed his dialect, and spoke in his own mother tongue, to which Jemima replied in her plain manner of speaking. "These must not speak to me in Indian language, for I do not understand it." "Ah!" said the Indian, "then I know you are not my Saviour; for my blessed Jesus understands poor Indians."

When a Jew, who was a famous Dutch printer, brought to Constantine printing presses, &c. to introduce the art of printing in that city, the Vizier caused him to be hanged, declaring that it would be a great cruelty that one man should enrich himself by taking the bread of eleven thousand scribes, who gained their living by their pen.

One of the daily thanksgivings of every Jew is, "Blessed art thou Jehovah our God, King of the world, that thou hast not made me a woman."

A person, to avoid public observation, went one Sunday into his cellar to cut some wood. A little child of his asked him, if God could not see him there. The parent was struck with the question, and led to serious reflection, which resulted in his conversion to God.

Origin of the word "Yankee."—When the New England Indians first tried to speak the word English they called it *Yengoes*. The white inhabitants of the northern states were soon known to the neighbouring tribes by this appellation; and to this day they are distinguished from their southern and western brethren by the title of "Yankees."

Warning to Duellists.—At the late term of the Circuit Court of Lawrence county, Arkansas, two citizens of that county, by the name of Henderson and Caruthers, were indicted, tried, and found guilty, the one for sending, and the other for accepting, a challenge to fight a Duel, and sentenced to pay a fine of \$1,000 each.

Be careful of your word, even in keeping the most trifling appointment, but do not blame another, for a failure of that kind, till you have heard his excuse.

## LITERARY.

## DAY'S ACADEMY.

MESSRS. EDITORS.—The interest which the people of America have always manifested in the cause of religion and of literature is a character by which they are known in every nation where the name of America was ever pronounced. This interest, instead of being on the decline, as the nation advances in age, is exciting its inhabitants to greater exertions to have their Colleges, Academies and Schools in the possession of those means which are best adapted to the improvement of the mind. This interest is manifest in every portion of our republic, and is attended with consequences beneficial to the Church and State. To be more particular, this interest is working with its powerful instruments in our favoured State, and is presenting to the world monumental trophies of its success. It is rearing up Colleges and Academies and making them illustrious in the annals of literature.

Not long since, I chanced to visit Day's Academy, in Wrentham; and being so well pleased with the plan upon which it is conducted, I resolved to use my influence in its support. It is under the superintendence of Mr. Isaac Perkins, a gentleman whose qualifications eminently recommend him for the station he occupies. He possesses that talent which holy writ has declared to be requisite for an instructor, an aptitude to teach. For making his pupils derive advantage from his instructions, he does not apply the ferule, but he arrays before them the important consequences of improving the present opportunity, in language so affectionate and forcible, that they are induced to demean themselves with accuracy from choice. Hence the "iron rod" is not an instrument of punishment. A man, who by his earnestness for their reputation can cause his scholars to pursue the path of duty, ought to have the management of an institution as flourishing as Day's Academy. This Academy has about seventy students from different parts of this State, and of the adjacent States;—and I trust, when the character of its Preceptor is more extensively known, their number will be greatly augmented. Scholars under better discipline, I scarcely ever saw in any similar institution. In the discharge of his duties Mr. Perkins is aided by a gentleman from Yale College, who left for a year, for the purpose of instructing, and when the number of pupils demands it, more able instructors will be provided.

For some part of his success, Mr. Perkins is indebted to the Board of Trustees for their efficient measures to advance the interests of the Academy. This board is composed of some of the first characters in Wrentham and its vicinity. Their solicitude for the reputation of the institution, prompts them to devise and carry many very salutary measures into execution. They have engaged to defray the expense of the tuition of a certain number of young gentlemen who are preparing themselves to proclaim the offers of salvation, to their fellow men, and to provide them with board, with their paying but one dollar per week. In addition to these favours, beneficiaries can expect many articles of fashion, pecuniary benefactions to aid them in the prosecution of their collegiate studies. For the encouragement award eight medals a year—two at the expiration of every quarter,—to those pupils who in the judgment of their Committee, are the most meritorious. Every indenture, it thus appears, is offered at Day's Academy, to make it profitable to those who patronize it. If so, we hope it will further be honoured with the patronage of a munificent community. G. F. H.

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## DISTRICT OF MASSACHUSETTS.—to wit, District Clerk's Office.

BE it remembered, That on the Eleventh day of August A. D. 1825, in the Fifth year of the Independence of the United States of America, HENRY WILBUR, A. M. of the said District, has deposited in this Office the title of a Book, the Right whereof he claims as Author, in the Words following, to wit:

"The Reference Bible, containing an accurate copy of the Common English Version of the Old and New Testaments, with References and a Key Short of Questions, Geographical, Historical, Doctrinal, Precept and Experimental, accompanied with valuable harmonies of both Testaments; correct and elegant Maps, and highly useful tables of Scripture names, Scriptural Geography, Scripture Chronology, Scripture Botany, &c. &c. the whole designed to facilitate the acquisition of Scriptural Knowledge in Bible Classes, Sunday schools, common schools, and private families. By Henry Wilbur, A. M. Stereotyped by T. H. Carter, & Co. Boston."

In Conformity to the Act of Congress of the United States, entitled "An Act for the Encouragement of Learning, by Securing the Copies of Maps, Charts and Books," to the Authors and Proprietors of such Copies during the times therein mentioned;" and also to an Act entitled "An Act supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by Securing the Copies of Maps, Charts and Books,' to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving and Printing Historical and other Prints."

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